The PULPIT

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A Dire Prophecy Fulfilled

Twenty years ago, in an article which he entitled "Shall We Commit Suicide?" Winston Churchill summed up the situation in these prophetic and eloquent paragraphs:

"It is established that nations who believe their life is at stake will not be restrained from using any means to secure their existence. It is probable—nay, certain—that among the means which will next time be at their disposal will be agencies and processes of destruction wholesale, unlimited, and perhaps, once launched, uncontrollable.

"Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. That is the point in human destinies to which all the glories and toils of men have at last led them. Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples *en masse;* ready, if called on, to pulverize without hope of repair what is left of civilization. He awaits only the word of command. He awaits it from a frail, bewildered being, long his victim, now—for one occasion only—his Master."—*Murray S. Howland, First Presbyterian Church, Binghamton, N. Y.* (From Rockefeller Foundation, Review for 1943)

Scientist Hits Survival-of-the Fittest Theory

Alfred E. Emerson, zoologist of the University of Chicago, speaking at the meeting of the American Association for the Advancement of Science in Dallas, declared that cooperation has been a more important evolutionary force in the development of men than has the bitter struggle for existence. This brutal doctrine propounded by Darwin has been used as scientific justification for the Marxist class struggle, laissez-faire capitalism and competitive nationalism, and has more recently been made by the totalitarians to justify the adoption of violence as the final arbiter in the relations among men, classes and states. But, said Dr. Emerson, "the survival of the fittest does not always mean the survival of the strong, the predators, the parasites or even the adequately defended organisms." Sheer struggle tends to be supplanted by cooperation, in each evolutionary step upward from the single cell to the many-celled organism, to the family and societies.

"The naked cell lived in less optimal conditions than did the cell in a group. Through division of labor and coordination between cells, the external environment of the single-celled organism became the internal environment of the multicellular organism."

At the close of his address Dr. Emerson observed: "It is our hope that the discovery . . . of the mechanisms and details of cooperative social organization will ultimately enable mankind to evolve beyond this present phase with its inefficiency and misery."

Money and the Kingdom

General Wavell said: "Think what a world we could make if we put into our peace endeavors the same self-sacrifice, the same energy and the same cooperation we use in the wastefulness of war!" We Christians of America are spending for one year of this war as much as we spend in a thousand years of spreading the teaching of the Son of God. Think of the money we fritter away. We spend in one year on liquor, chewing gum and cigarettes as much as we spend in 25 years for spreading the good news of God's Kingdom! After the war we shall be spending more billions to rehabilitate Asia and Europe with bread, steel and machines. The church should be ready to meet the needs of the hungry and to give more sacrificially than ever before. But what about hunger for a new world of righteousness? We must be ready to spend billions to train and send thousands of our sons and daughters to spread Christ's saving gospel.—*E. A. Goldsworthy, First Baptist Church, Rahway, N. J.*

China Teaches America

Dr. George Shepherd, who has been an adviser for Generalissimo Chiang Kai-shek in China in the New Life movement, says that the people of the oldest civilization believe that there is a higher moral law and a Spirit back of that law—and incidentally Dr. Shepherd says it is much easier to teach Christianity to the Chinese than to Americans because to the Chinese Jesus is seen as truly revealing that law and that Spirit. Furthermore, Dr. Shepherd says that the Chinese follow a leader as long as he is true to that law and lives by that Spirit; but when he strays he is removed one way or another. Our own supposedly Christian civilization may well learn something from this older people. Let us examine our ways, seek greater obedience to the moral law and find more fully this Spirit.—*Roy A. Burkhart, First Community Church, Columbus, Ohio.*

Christianity Conquers Hate

The story is told of an American marine who lay wounded in a South sea jungle, directly in the path of a Japanese advance. Knowing of the treacherous cruelty of these "enemies," he set himself for the worst when they discovered him. After a while three Japanese soldiers came upon him. To his amazement, one of them reached into his kit for medicine and bandages, and the three soldiers bound up his wounds. One of them leaned down and said: "Do not be afraid. We are Christians. We hate war."—*Edwin A. Goldsworthy, First Baptist Church, Rahway, N. J.*

The Gyroscope of Faith

The giant ocean liners of today can plow through the waves during terrible storms without the occupants being scarcely aware of the tumult. The reason is that deep down in the hulk of the ship is an immense gyroscope which develops a powerful stabilizing force which in turn enables the ship to travel as if the ocean were calm. The peace and calmness of the believing Christian comes as the result of peace with God through faith in Christ. When the soul is thus established, one can maintain stability through all of life's crucial experiences.—*Clarence H. Peterson, Mission Covenant Church, Salem, S. D.*

God's Daily Broadcasting

Dr. Carver, the Negro scientist, once wrote: "I love to think of nature as an unlimited broadcasting station through which God speaks to us every day, every hour, every moment of our lives, if we will only tune in. To those who have not yet learned the secret of happiness, which is the joy of coming into the closest relationship with the Maker and Preserver of all things, I say: Begin now to study the little things at your own door, going from the known to the unknown, for indeed each new truth brings us nearer to God."

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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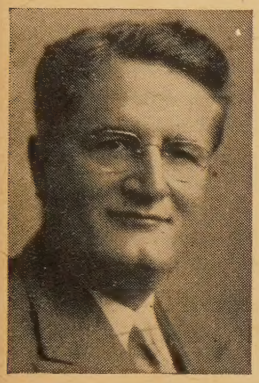
Fatalism or Faith?

BY L. WENDELL FIFIELD

FATALISM or faith—which of these controls life? The apostle Paul answers this question in the fourteenth verse of the New Testament Epistle of Philemon, where we have these words, "Thy goodness shall not be of necessity but of free will." Paul takes his stand with those who hold that faith, rather than an inescapable fatalism, determines the events of life. "Thy goodness," he affirms, "shall not be of necessity"—not something imposed upon you from without, not a quality present in your life because of any external compulsion, but rather "thy goodness" shall be "of free will." Goodness is present in your life through choice, your choice which reflects your faith in life and its purposes. Paul thus states his position on that question about which philosophers and scientists have debated endlessly. It is a question which involves the very nature of the universe and the nature of life itself.



During the nineteenth century the scientific world affirmed, to a large extent, that the laws of cause and effect were the final laws for the universe. Every effect, we were told, was the result of an antecedent cause and every effect, in turn, became a cause. In that relationship was the explanation for everything that happened in life. It was an affirmation of the complete mechanization of life. There was no place in it for freedom, for God, or for his purposes and his will.

THE DOCTRINE OF DETERMINISM

This scientific idea of life which ruled out the freedom of the will—and even God himself—from his universe became the basis of a philosophy known as determinism. This philosophy held that everything was determined for us. In other words, it was a doctrine of fatalism. Its teachings held that you had no control over your own life and your own destiny. This philosophy of determinism became, in turn, the basis of a theory of moral conduct known as behaviorism. According to this theory, which embraced the deterministic tenet that every human action was the effect of some cause not man-controlled, within human behavior was to be found every law of personal life. In this theory there is no ultimate moral truth and, consequently, no freedom to choose that moral truth nor to have a personal faith in it. You do what your behavioristic tendencies lead you to do. What you want to do is right; what you do not want to do is wrong. This kind of morality offers no escape from a fatalistic concept of life. Many who practiced it were broken mentally, morally and spiritually. The answer of this scientific, philosophical and moral point of view was in favor of fatalism.

It is interesting to note what happened to the philosophy of determinism. Science destroyed it. Two new scientific principles were discovered which had bearing upon the assertion that all that happens in life is due to cause and effect. First of all, there was the quantum theory. This theory held that there was an additional something entering into life and its experiences. Cause and effect were not all. In the realm of science a third factor was found to be present even in the most rigid scientific experiments. So the word "quantum" was used to characterize this variable factor. Science, in other words, discovered that it could not explain everything upon the basis of a theory of inevitability.

SCIENCE FRIENDLY TO FREEDOM

The second scientific concept was the theory of relativity set forth by Einstein. Here was affirmed the principle that relationships were relative—but relative to what? To each other? No, affirmed this theory; they were relative to some ultimate in the universe.

These two concepts broke down the former insistences of science upon the infallible finality of the laws of cause and effect. Science, therefore, opened its door once more to the possibility of freedom. Great scientific leaders, such as Jeans and Eddington, affirmed that even in the realm of things there was the evidence of the presence of a will—the will and the purpose of God. So the science of the twentieth century brought God and freedom of the will back into the picture. No longer was it necessary to answer the question, "Faith or fatalism?" by affirming that the only possibility was fatalism. Faith had its chance again.

I have discussed this period of the reign of determinism in order to illustrate the fact that the relationship of faith and fatalism has been a matter of debate through all the ages. In these days, however, the question moves out of the realm of academic circles, away from the floors of debate, out of the libraries and into the practical, personal and social problems of daily life.

On every hand we see evidences of the presence of this question, "Faith or fatalism?" in the minds of men. Just the other day a man said to me something like this: "What's the use? I can't do anything about things. I can't control the elements that are proving destructive in my life. It is due to fate that I am a

failure." He had faced the question and arrived at the conclusion that it is fatalism that determines. A great many cynics say that wars are inevitable, that they are part of the cycle of civilization and that there is nothing that we can do to prevent their recurrence. Again, here is the choice of fatalism. Many have said to me something like this: "My present situation is due to the fact that I am the victim of circumstances beyond my control."

Over against these attitudes underlining fatalism as the inevitability of life, we place our text of the morning, "Thy goodness shall not be of necessity but of free will." It is important to come to realize the truth of Paul's statement emphasizing faith, because the one who underlines the word "fatalism" in a practical way in his life, who shrugs his shoulders and says, "There is very little that I can do about it," is likely to arrive at one of three undesirable destinations.

RESIGNATION AND ANTAGONISM

One of these destinations is the attitude of resignation. "What's the use?" says this one. "I might just as well throw up my hands and accept it; take what comes." And the result is that the very capacity for achievement is kept dormant in such a life. When one resigns himself to facts which he feels he cannot control, he condemns himself in the very process of resignation to the defeat of the qualities of life that should make him a true person. "Not in dumb resignation we lift our hands on high," says the poet. We must not arrive at this destination in life.

Then there are others who have come to underline this word fatalism instead of faith and, as a result, are fast arriving at the destination of a fundamental antagonism toward everything in life. They feel that life is against them and that they are denied a chance. In a recent book by Karl Menninger, *Love Against Hate,* the author tells us that one of the earliest characteristics of a child is an attitude of antagonism. The child feels that certain things are against him. The problem of developing from childhood to maturity is a problem, according to Karl Menninger, of sublimating this sense of antagonism and using it for development along proper lines. He suggests work and play, faith, hope and love. In other words, the way to overcome antagonism is to make life rest upon faith rather than fatalism. If, however, the individual in this movement toward maturity comes to feel that fatalism, after all, does control, then that sense of antagonism against which he struggles and against which he rebels cannot be sublimated, because the whole philosophy of his life is one in which everything is fixed and nothing can be done about it. As a result, this antagonistic attitude is magnified as his life develops. You have seen people like that. Bitter, hard, cynical, broken—their philosophy of life has led them to believe that they can do nothing to make things better. So they have become antagonistic toward the whole situation.

WHY DID GOD DO THIS TO ME?

There is a third destination to which many come when they arrive at the conclusion that fatalism rather than faith controls life. This is an irreligious interpretation of human experience. These people sense the presence of the blank wall of fate before them. In their frustration they cry out against God, against his purposes, his plans and his will. Pathetically they ask over and over again, "Why did God do this to me? If God does this sort of thing to me," they declare, "I am not going to pay any attention to him. Religion is no longer to have a place in my life." And so they settle down in a world too great for their own capacities for living, depending upon their inadequate strength alone. Wherever you find them, they are pathetic and unhappy people.

I have indicated these three avenues along which the acceptance of a fatalistic interpretation of life leads one in order to show how definitely the question, "Faith or fatalism?" leads us into life and its problems. May we now return to the Christian attitude and to the statement of Paul, "Thy goodness shall not be of necessity but of free will." The Christian underlines faith and not fatalism as the basis of that which determines the issues of life. What, essentially, is the Christian position?

CERTAIN FUNDAMENTALS OF LIFE

The Christian is realistic enough to know that certain things are determined for him. There is a fundamental nature of things. For instance, take the phrase, "Honesty is the best policy." That is the way life is; we cannot change it. The universe is so organized that the truth expressed in this statement is determined. None of us can change this fact, but each of us can decide whether or not he is going to be honest. This is where faith comes in and where choice has opportunity to express itself. It is at this point that the issues of life are determined for us. The essential question is, "What will we, as people, decide to do about the essential nature of the universe in which we live?" Honesty is the best policy—yes! But you can decide whether or not you are going to be honest—honest materially, honest morally and honest spiritually. Your decision, based upon your faith, determines the matter for you. God himself cannot make you honest; only you can do that for yourself.

Do you remember the biblical verse that was taught to you in your childhood? "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." In this verse you have present the two factors about which we are thinking: "Be not deceived" and "God is not mocked." That is a fact; you cannot change it. It is a fundamental principle of life. The verse goes on: "Whatsoever a man soweth, that shall he also reap." We determine what we are going to sow; the world determines what it is going to sow. Our choice, based upon our faith, determines, but God is not mocked. That means that if hatred and brutality are sown in the world, suffering will inevitably come. Such a statement, however, is not fatalistic. Such a statement does not mean that this war has come because of fate. It means, rather, that man has sown and is now reaping what he has sown. His faith has been so inadequate, and has been

centered in so low an objective, that the result of his faith—not God's purpose for him—has been despair, destruction and death.

ACCEPTANCE A PRINCIPLE OF FAITH

What, then, determines whether faith or fatalism controls? Since we do not determine what goodness is, how do we determine whether or not we are going to have it in our lives? We do this by accepting and cooperating with the fundamental laws and principles of the universe. This acceptance and cooperation is faith. This is the best definition of faith that I know. What is faith in a friend? The acceptance of that friend and cooperation with him. What is faith in God? The acceptance of God and cooperation with God. What is faith in the universe? It is the acceptance of the fundamental nature of the universe and cooperation with its principles and laws.

The Christian carries this concept of faith one step further and affirms that these existent laws and principles in the universe are the will of God. The Christian believes that God is at the center of the universe, just as the individual is at the center of his own body. He recognizes this fact when he says, "my body," thus expressing the fact that there is a more fundamental self than his physical being—his spirit. Just as there is a deeper me, there is also a deeper fundamental reality than merely the physical in the universe. This is God's universe. The material universe is the physical manifestation of God. The Christian believes this because Jesus taught him so to believe.

MAKING GOD'S WILL OURS

The eternal spirit at the heart of the universe has provided certain ways in which the universe moves and develops. This is the will of God. I cannot change God's will for the universe, for my country, for my church, or for my own personal life. God's will is fixed; it is determined. The fatalist stops here. The Christian goes further, however, and says that one can choose either to rebel against God's will or to accept and cooperate with it. Accept and cooperate—that is faith. So the Christian, you see, affirms that it is faith and not fatalism that ultimately determines. He takes his stand with Paul when the great apostle said: "Thy goodness shall not be of necessity, but of free will."

The Christian takes still another step forward as he ponders this practical problem of faith or fatalism. God's will from the Christian viewpoint is discovered in the life and leadership of Jesus Christ. We do not determine, neither can we change, the principle upon which the acceptance of the leadership of Christ is based. We cannot determine the qualities that are essential in our lives if we are going to be followers of Jesus Christ. Purity, unselfishness, patience, tolerance, love—one is compelled to live in accordance with these and other qualities if he becomes a follower of Jesus Christ. The terms are set for him, but he has the choice as to whether or not he will accept those terms. He can decide whether or not he is going to be a follower of Jesus Christ. This means that the question of our relationship to Jesus is determined not by fate, but by our faith.

You will remember the rich young ruler who wanted to be a follower of Jesus. But he wanted to be a follower on his own terms. He said in effect, to Christ: "This is the basis upon which I wish to be your disciple. Take me or leave me." Life is not organized that way, and the result was that the rich young ruler went away sorrowful. We do not, then, create the basis upon which we become Christian, but we determine whether or not we are going to be Christians. To become Christians we must accept and we must cooperate with Christ.

GOD AND THE FUTURE

The whole course of your life is determined by the choices made on the basis of faith. This is true of the future of any group as well. Indeed, it is true of the future of the world itself. If, for example, when the time to make peace finally comes, a sense of fatality rather than of faith controls, the result will be tragic. If, on the other hand, in the making of the peace there is a real acceptance of God's purpose and God's will for the life of the world, and an honest effort to cooperate with that will—in other words, if there is faith—then the result will be one of progress and of hope. The degree to which faith is present in the making of the peace will determine the future of the world.

The Christian, then, is able to say two things which apparently are contradictory. First of all, he can say with the poet, "Our times are in his hands"—that is, in the hands of God. At the same time, the Christian can affirm, "I am the master of my fate, I am the captain of my soul." This is true because, in the symmetry and the balance of the Christian religion, he discovers the proper interplay of obedience and freedom, an interaction in which not fatalism but faith becomes the supreme determining factor in all the experiences of life.

JESUS' TEMPTATIONS REAL

The example of Jesus makes this clear. Jesus definitely recognized both the necessity of obedience to the established laws and principles of the universe (which were for him the laws of God) and also the opportunities and responsibilities of freedom. In his teachings, you will recall, he constantly referred to "the will of my Father." He constantly emphasized the purposes of God. He recognized the authority of God. He lived and taught that there was a power greater than his, a judgment wiser than his, a will stronger than his. And he willed to yield his allegiance to the will of God. In his life, however, this submission was not an evidence of slavery; his life was a constant accepting of and cooperating with God. It was a life of faith. Constantly he chose; always he accepted and always he cooperated. He was no puppet dangled on a string by a fatalistic deity. He was one who lived a life of faith. Through that faith he built within himself a strength which enabled him to dominate and control his life and his experiences.

There are those who say that Jesus was always right because he had no choice; that he was merely carrying out that which had already been decided for him; that he was living through predetermined experiences. In other words, they contend that fatalism controlled his life. Those who take this position overlook such statements as, "He was tempted in all points as we are." They overlook the struggle through which he went in the temptations in the desert. Jesus had the power to choose. He had it just as we have it; he controlled his life just as we control our lives. Through his faith he determined his destiny, just as through our faith we determine our destinies. He was unique, not in that he was immune to choice, but in that he always chose to obey God's will and to cooperate with him. He chose the cross.

There is one final contribution which Christianity makes to our thought about this question, "Fatalism or faith?" It is that the Christian believes the highest freedom comes as the result of fixing faith upon the highest possible objective. "Ye shall know the truth, and the truth shall make you free." "If the son shall make you free, ye shall be free indeed." The Christian realizes that faith in God's truth, in God's will and in the leadership of Jesus Christ places this matter of cooperation on the highest possible level and so brings to life itself the utmost potential freedom.

FAITH FOR TODAY

There are a number of practical implications involved in this subject about which we are thinking. First of all, it is clear that there is a source of strength and of power to which we can turn. There is an enduring purpose: God's will for our lives. This is meant for your life and for mine and we cannot expect to get along well if we ignore God's purpose. But, on the other hand, if we accept it and cooperate with it, then we may well expect the best from life. Since there is this enduring purpose, we realize that we can find strength and power beyond ourselves. Always available is God's will and Christ's leadership in life.

Our thoughts, however, lead us also to realize that upon our acceptance and our cooperation rests the determination of whether or not we are going to have these values in our lives. No one is to be blamed for failure but ourselves. Every hard experience of life, through the proper attitude of faith, can be converted into one more door to admit us to the holy of holies. Shakespeare was right when he said: "The fault, dear Brutus, is not in our stars but in ourselves if we be underlings."

Faith! Your faith, my faith, faith in God and faith in Jesus Christ does determine. Because it does determine, we can face life with a sense of mastery and of power. Obedient to God's purpose and to God's will, yet unafraid, we can be real men and women even in times such as these. Strengthened by that goodness which is not of necessity but of free will, we can be the masters of our fates and the captains of our souls. In this way, we find the fulfillment of our destiny as we cooperate with and accept God's will all the way through to the end.

For the Spirit of Heaviness

By R. Dale LeCount

He hath sent me . . . to give unto them the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he may be glorified. Isaiah 61:3.

THE spirit of heaviness is frequently upon our hearts. Many of us carry the weight of a nameless dread which is difficult to analyze. It bears down upon us unconsciously, and we turn uneasily even in our rest like a sleeper wrestling with the too heavy weight of covers. Sometimes we can account for our heaviness of spirit by our deep concern for the world and our anxiety for those whom we love. At other times we experience an intolerable mood and cannot explain the reason for it. Our hearts are throbbing with passion; the bell swings to and fro within us, beating from side to side as if it would burst; but not a single note comes from it. Thus the human heart experiences the heaviness that is so much like an imprisoned song.

For this mood, Isaiah writes a word that has the touch of beauty: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek . . . to comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

It was this good tidings that Jesus came, centuries later, to proclaim. And when Jesus came to Nazareth, where he had been brought up, he entered, as his custom was, into the synagogue on the Sabbath day and stood up to read from this very same passage in Isaiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (Luke 4:18.)

This nameless, unaccountable feeling of depression overwhelms our hearts like the heavy encroachment of a tide, coming in with heavy deliberation and submerging the familiar landmarks we have known. But Isaiah and Jesus proclaimed a message of joy, saying that the Spirit of the Lord is powerful to redeem. When the tide of our heaviness is at the flood, it will turn again home, moving out to where the world is deep, like waters gleaming in the sun, clothed with garments of praise. This new praise was brought

home to one Atlantic voyager, who climbed one early morning to the top deck and there looking out over the spreading wake of the ship saw the first morning light boiling up over the sea. The clouds were as rising steam from that seething cauldron. He turned to his Bible and quite by accident read: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but the Lord will rise upon thee, and his glory shall be seen upon thee." And all the rest of his days that memory has clothed the voyager's spirit of heaviness with garments of praise.

I

To begin with, if we are to realize this praise, we must always desire to be helped. Let us beware lest we come to enjoy the spirit of heaviness, like a certain frenzy of laceration with which the ancient monastics enjoyed abusing their bodies. They obtained a certain savage thrill in keeping themselves miserable. We must never consent to the feeling of heaviness, but resist it with all our God-given strength.

It is true that our spirits often grow very tired. That is one of the inevitables of existence, especially when our life is thrust into the confusion of this age. Elizabeth Barrett Browning has a word which likely describes some of us:

> Tired out we are, my heart and I;
> Suppose the world brought diadems
> To tempt us, crusted with loose gems
> Of powers and pleasures? Let us try.
> We scarcely care to look at even
> A pretty child, or God's blue heaven,
> We feel so tired, my heart and I.

That poem may express something of our moral fatigue, but we must still hold the resolute purpose to find the sources of joy. The gospel proclaims that there is a "sabbath rest for the peoples of God." And in that Spirit of God we shall find something "vital as if we had drunk of the sunrise." While one's heart may be tired, yet God has given us an eternal song. "In singing we keep a window clean and open that looks out to the east. In singing we keep in repair a highway to the City of God. Singing is a contrivance of the soul to keep us faithful until the daybreak." This new morning comes to clothe the spirit with a garment of praise, keeping us strong.

In the novel, *The Moon Is Down,* Mayor Orden is held prisoner by officers of the enemy invasion force. They bring cruel pressure upon him, and his friends counsel him to give up his resistance. He answers with the thrilling words: "They elected me not to be confused." The people of the town had elected him because they believed he would be calm in a crisis. Tired, hopelessly a victim, yet he remembered the high dignity with which his spirit had been clothed.

The Christian has been elected to this age by a vote of the angels; elected not to be confused. Our manner of life may be altered, our laughter may be touched with bitterness, our fears may be persistent and our hearts heavy, but we carry the dignity—we are elected to the world because we have the power not to be confused. We have been chosen. Said Jesus to his disciples: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." God is "on high, he sees us all, and he knows what he does in the midst of his great stars." The Christian has been elected by a sovereign vote.

What a privilege to live our Christian faith in a day like this! And when in the moment of heaviness the significance of this privilege comes home to one's spirit, something stalwart and new steps forth from the shadow of one's spirit and becomes clothed with the shining garments of praise.

II

Again, if we are to realize this praise, we must relate our eager spirit to the God of history. This relation to a Power outside ourselves will free us from the morbidness of inward shadows, and send us forth with the shout of triumph. The spirit of heaviness will be exchanged for the joy of a new objective. The world will break our spirit, if we allow it; and we echo the lines of Robert Browning:

> I give the fight up; let there be an end,
> A privacy, an obscure nook for me,
> I want to be forgotten even by God.

Some of us may have felt like that! One discouraged friend said, "I would like to crawl in somewhere and, like a dog, lick my wounds." But that kind of heaviness will be overcome when we go forth to meet God in Christ, a responsive love outside ourselves; a Presence who will meet us as we grope forward.

In Lockhart's *Life of Sir Walter Scott,* he tells this story. One night in the City of London—the night being one of most dismal fog—a man was feeling his way through the darkness. A stranger to our human joys and to the inexhaustible resources of the human heart in God, in faith and imagination, would have said beholding that wayfarer: "What a picture of man stealing through the impenetrable darkness of this world!" Nonsense! The man was reciting to himself, as he went, the closing words of Scott's *Marmion.* He was keeping up his heart with a song. He was facing the darkness by the force of his indomitable soul. He had reached the line, "Charge, Chester, charge!"—the second last line of the stanza. He had just uttered the words when a voice answered him out of the darkness, completing the line, "On, Stanley, on!"—and another wayfarer in the fog, another pilgrim of eternity, emerged from the midst. Under a lamp they met, those two. The fog and the poetry had brought them together. They looked into each other's face, grasped hands, and passed on, each in his own high-hearted way.

"Charge, Chester, charge! On, Stanley, on!"

In the heaviness of spirit brought on by the enveloping fog of the world's night, we may lift up our hearts with a challenge, and the Presence coming to us out of the fog will answer back, completing the line; completing the hope we have dared to hold while we advance.

The psalmist was walking through the fog, when he cried out: "If the foundations be destroyed, what can the righteous do?" And the answer came as though completing the unfinished cry: "The Lord is in his holy temple: The Lord, his throne is in heaven." The foundations can never be destroyed. This apparent shifting of the old realities is only the new edifice which is being prepared for the age to come. Thus, the somber cloak of our despair will be exchanged for the garments of praise when we hear the Sentinel of every world, who is on his sleepless watch, answering our cry with the old assurance of his power. When this stability becomes our own, we shall be like one of old of whom it was said: "He did not study God, he was dazzled by the thought."

III

Finally, we can realize this praise by the transforming friendship of Christ. His presence within restores our spirit to a refreshing gladness. He transforms the dark hour into a radiance that comes from his cross. He gives the songless spirit a rhythm of loveliness that abides. Our homesickness becomes transformed by a comradeship with his living Spirit; our homelessness becomes an at-homeness with God. Through our transformed lives he moves with transforming power into the lives of others.

In that wonderful story of Jean Valjean and his experience with the sainted Bishop, we find a transformation of spirit that awakens a new thrill of praise. In the spirit of heaviness Valjean had stolen the silver candlesticks. The Bishop had prized them highly; they were the only touch of luxury that he had allowed himself. All else in his life had been reduced to stern self-denial. The gendarme had captured the thief and brought him back to the Bishop with the incriminating evidence of the candlesticks found on his person. The Bishop disclaimed that the thief had stolen them, saying that he had given them to the desperate man. Jean Valjean was stunned when this gracious pardon had freed him from the grip of the law. When the gendarme had departed, the Bishop put his hands on the shoulders of Jean, and looking him in the eyes as one exercising devils from his soul, said: "Jean Valjean, my brother, you belong no longer to evil, but to good. It is your soul that I am buying for you. I withdraw it from dark thoughts and from the spirit of perdition and I give it to God!"

Years later when Jean Valjean, now an aged man of character, having made immense sacrifice for those he loved, was passing through the gates of death, he bequeathed the two candlesticks to his beloved Cosette. He said: "They are silver, but to me they are gold, they are diamond; they change the candles which are put into them into consecrated tapers." After long years the transforming touch of the Bishop had made the candlesticks to become retouched with gold and diamonds, because they were the means of transforming a man's soul. As I read this old story again, I found the narrative lifting my own heaviness of spirit. What the Bishop was to Jean Valjean, Jesus Christ becomes to me. He takes the old rugged cross and transmutes it by his power to the saving miracle of his grace.

The world seems to be such a heavy, unwieldly mass of unredeemed humanity. There is abundant suffering. Nations are strangling one another in a death grip. And yet, the love of God in Christ is trying to transform character into holiness. The realization of that fact will encourage our heaviness of mind. We are here to bring this transforming power to others. We must endure as those who have found Christ; let courage rise with danger. "In a world which is built on sacrifice, where the horse, the dog, the very insect of a day lives and dies for a purpose beyond themselves, God forbid that it should be man, the erected, the reasoner, the wise in his own eyes—God forbid that it should be man who falters and utters the language of complaint. Let it be enough for man that the whole creation groans in mortal frailty, strives with unconquerable constancy—surely not in vain." This utterance of Robert Louis Stevenson was like a torch lit at the great apostle's light who wrote long ago: "Take thy share of hardness like a good soldier of Jesus Christ." In the assuming of that hardness, we become transformed by the Presence of the Risen One, who lifted the heaviness of the world's spirit and dressed it in the garments of praise.

In conclusion, let us observe our text once more. God will give unto his servants the "garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he may be glorified." The picture will not be completed until we catch this rich symbolism. Have you ever seen some veteran oak, with its huge form standing in the winter gales, a giant with many scars, the great branches carrying pathetic old leaves from a season gone? There is something about the melancholy giant that suggests the spirit of heaviness. But there will come a day when the silent powers of the vernal equinox will begin to awaken a stir of life. The energy will climb along the giant frame, move on to the branches where the dry leaves cling and then a strange thing occurs: the dry leaves are *pushed off,* and they fall to the ground with a wingless haste. In the course of days the new buds appear and before one can realize it the oak is flinging new banners of triumphant green. The tree has had its spirit of heaviness clothed with the garments of praise.

Rejoice, O heavens! For the Lord hath comforted his people!

The sublimest of all God's altars is a heavy heart that has been comforted and is now praising God.

YET most of all grant us brotherhood, a brotherhood not of words but of deeds. We are all of us children of earth—grant us that simple knowledge. Grant us a common faith that man shall know peace—that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our land, but throughout the world. And in that faith let us march toward the clean world our hands can make.

STEPHEN VINCENT BENET.

The Church and Its Service Men

By Frederick M. Meek

IN HIS BOOK entitled *From Victory to Peace,* Paul Hutchinson tells of spending a summer in Canada and of hearing groups in Alberta singing a popular song: "When the boys come marching home again, Beware! Take care!" The meter, he says, left something to be desired. But there was an insistence behind the words, he went on, which could not be mistaken. "Even now," he said, "I can feel the ominous undertone of that warning."

We forget that that warning is directed to us who remained at home while these men crossed the seas, and some of them drowned in the icy depths of the blue north Atlantic, or perished in the green waters of the Pacific. That warning is directed to us who remained at home while these men took God-forsaken outposts in Greenland and the Aleutians and Iceland; while they went to India and China and Burma; while they dragged themselves through the malarial swamps in the islands of the Pacific, while they stained the coral beaches of Tarawa and the brown sand of France with the dull red of their dried blood; while they flew from continent to continent, through clouds and through flak, and some of them made a one-way trip to eternity.

We assented to the legislation that took these ten million men away from their homes, from their loved ones, from us. We assented when the normal course of their lives was interrupted—there was the work they had chosen to do, the education they wanted to acquire; there were the girls they had planned to marry, and the children they had hoped to see grow up. By our assent we implied that our cause was so great that if we stood in the presence of all those who never came back, we could say truthfully: "This victory which has come is worth the price you have had to pay!" But to say that in the presence of their memory will not be enough. What will we say to the living? And what will we *do* because of what they and their buddies have been through? Will we simply act as we did once before, and by our prejudice and our apathy, by our unwillingness to be disturbed, by a selfish view of America, fritter away a great and dearly bought opportunity to redeem the carnage of war in the wholehearted pursuit of peace? Or, if the words of our scripture lesson will we "aim at whatever makes for peace and the spiritual unbuilding of one another"?

When the men return to Des Moines, and to the cities and the open country of America, they will be different men. So often I have heard it said: "He is going away a boy. He will come back a man." Yes, but beyond that experience of maturity, these men will have known the spiritual and mental ravages of modern war; they will have felt its explosive impact in ways of which we at home will have known nothing—we who have lived without privation, without knowing occupation by the enemy; without any bombings, without brutality and naked tragedy, without oppressive physical fears.

I wonder if what we think and do will permit us to look these men of ours in the eye. They will say: "You told me it was my duty. I did it. Have you done yours? Are you doing it now?" Our answer must be in terms of something more than buying bonds, or rolling bandages, or serving on committees, or working in essential industries! And if you are among those Americans who are playing "shut-eye" or "peek-a-boo," writing letters to editors telling them to stop printing war photos, or protesting the showing of factual pictures like "The Marines on Tarawa," because you think it isn't right for people to see such things—forgetting that, after all, they are our boys whom we sent to live (and to die, if need be) under those conditions —you had better make yourself a cocoon, and crawl into it for a generation, until you are ready to emerge in emotional and spiritual maturity.

You and I can look these men in the eye only if we are doing all we can to make out of their efforts and their hard-won victory—bought with precious human lives—a stable peace in an enduring world.

II

There is no group in America to whom its relation with service men comes home more closely than to those who are of the Christian church. It is not only that these are of our families, or that we and they are American citizens. Beyond those things, we are of the church. And we of the church claim that we represent a way of life and a point of view more far-reaching than that of citizenship or of family affection. Our claim is that we try to find and to follow the way of God—a far greater and more significant endeavor than any man-made purpose or design.

These men of Plymouth Church have come from the life of our church. They have been baptized at our font. Here they have received the sacrament of the Lord's supper, administered in Christ's name. Here they have been taught the Christian way. Our teaching has been that sin and wrong provoke God's judgment; that sincere repentance brings God's forgiveness; that a genuine desire to atone for the past through better deeds brings God's healing creating power into our lives. We need that teaching now in America, because we too, along with the rest of mankind, have sinned and fallen far short of God's purpose and hope.

Make no mistake about it: this world is a moral order of God's design, looking to the achievement of God's purpose. When men, with cynical disregard of the good, break God's laws, the inevitable consequences follow. And this era of war is the result of man's attempted evasion of God's moral laws, which are for nations as truly as for individuals.

During these days and months an opportunity to do better tomorrow in our world is being bought for

America, at the cost of human life. And every time you see the picture of a field of white crosses, say to yourself: "Before God, these shall not have died in vain."

It is imperative that the United Nations should win. But if that is as far as we can see, then our victory will be futile. For if once more we do nothing to make the succeeding peace lasting and constructive, then the judgment of God's moral order will once again fall upon us. When we set ourselves and our nation in the light of Christian teaching we ask rightfully what should we of the church be doing *now* on behalf of ourselves and our service men?

III

We of the chuch ought to be able to say to our men: we have prayed for you. That act opens channels of communications and power between them and us and God. On D-day a sober-minded America bowed in prayer in homes, and churches and synagogues, and commended our men and our cause to God. It was a curiously mixed group of suppliants. There were the devout, whose prayers have gone out to God over the years with constant familiarity. But the ear of God heard a good many unknown strange voices on that day. There were people who in the time of immediate crisis have not prayed since childhood, if ever. I only hope that all of America was not simply in a fox-hole, praying in an hour of emergency. The dangers are greater now than they were then. I wonder what proportion of our American people have prayed since then.

But it is not that we should simply pray for physical safety. That would be a selfish and defeating prayer. In our prayers we must remember that our anxiety and heartache are only a fragment of the heartache and anxiety of the whole world. Therefore our prayers should reach out horizontally to encompass all those who feel the dull ache of separation, the sharp cutting edge of sorrow, and the bitterness of destruction. And then our prayers should reach out vertically to take us into areas of high purpose and dedication, where we will seek God's help to enable us to do better with tomorrow's chance to secure peace than we did with yesterday's. Then, and only then, will we be able to say in truth: "I have prayed for you."

IV

We must be prepared for the return of our service men and women.

Here in Plymouth Church we try to follow our men so that they hear from the church a number of times during the year. We must, in duty and affection, keep this line of communication open. We want them to know that we follow them with our love, and that we commend them to the care and keeping of God. We do not want them to feel strange toward, or feel separated from, the church when they return.

When they come back, many of them will have basic readjustments to make. Here are many of the key men of our community between 18 and 40. Some of them will be strangers to their own families. Some of them will bear scarring experiences of training and of battle. Some of them will have been beaten morally. (Never underestimate the moral debacle of war. These men of ours are companioned by scores and scores of thousands of officers and men to whom the most modest claims of Christian morality are utterly meaningless.)

The torn ties of friendship and love will have to be rejoined. Some of them may be wounded in body, some of them may be distraught in mind, many of them will be spiritually bewildered and bitter. They will demand to know what the Christian has to say *now!* In many instances both the men and their families will need help.

A good deal of help can be provided under the guidance of this church, their spiritual home. And so we have secured services of a committee of able men and women to help our service people and their families. We have a doctor, a lawyer, an educator, a psychiatrist, a trained social worker, an employment executive and the minister.

Dr. Ralph Sockman reminds us that in the story "Paul Revere," when the continental army was disbanded after Yorktown, the soldiers found no place to fit themselves into the peacetime economy. At first they were patient in their idleness; then they became restless, even rebellious. It was in that period that the word "soldiering" came into our language as a term of contempt. It is a vivid commentary on our civic mismanagement that in the war the word "soldier" carries the picture of devotion, industry, sacrifice, while in peace the word "soldiering" connotes just the opposite—shiftlessness, lack of interest, the killing of time. Shall we repeat the tragedy; shall we in our days of demobilization turn again from soldiers to "soldiering"?

V

Then we must be worthy of what our service men are now doing.

We say that the basic issues in this war are such things as freedom and democracy. Those are fine, resounding words. They read well, they speak well. They can mean everything—or nothing. We in America have said that freedom and democracy must be kept, even though they rest on a foundation of lives of brave men.

Some of our service men feel that we at home are not worthy of what they are doing. Lest you think I exaggerate, let me put that fact in words taken from a broadcast given by a service man over the Blue Network not long ago.

He said: "You ask how civilians on the home front can mock the service men and women? In many ways! If you have a boy in uniform and you didn't vote in your last election, you deliberately and inexcusably mocked that boy. He's ready to give everything he has for your right to vote. But you didn't think that right was precious enough to bestir yourself. . . .

"Or [he went on] if you have a son in service and you didn't participate in worship last week, you were mocking your own flesh and blood. You may not have meant it. But your boy is willing to drill in the rain and fight in the mud for your sacred right to worship God how you please and where you please. And you, by staying home and not worshiping God at all, showed

your son in a language far more eloquent than words that what he's willing to die for, you don't consider important enough even to live for . . .

"Then be careful that you don't lose democracy at home while they're struggling to defend it abroad! You who worry so much about your fighting sons—I wonder if it ever occurred to you that from one point of view they should be worried about you! How do you suppose a marine just back from the South Pacific feels when he reads that Jewish children have been beaten on the streets of suburban Boston? How do you suppose a sailor who has seen his ship go down feels when he learns that in Detroit a campaign between two prospective mayors waged over the issue of hate between Negroes and Whites? . . .

"I wish that I could put before your eyes the look of worry and fear that was on a marine's face when he said to me: 'When I read about things like this happening in Boston and Detroit, I get scared stiff! Is that why I'm 3,000 miles from my wife and baby, so that while we're trying to defend democracy the home front lose it, betray it, crush it? . . . '"

And then came this plea and challenge: "Don't break faith with that young marine. Don't break faith with your sons and daughters in uniform. When they return . . . they'll be able to look at themselves in the mirror with confidence and pride. My prayer is that you and I may be able to do as much."

VI

Wars are not ended by war or even by military victory. They are ended, or reopened, by deeds in days of peace.

Do you realize that the nation about whom the other United Nations despair most is not Russia, but the United States of America? They do not know and they have no assurance about what the United States will do to cooperate for the sake of world order in the days of peace. They wonder if our people see, even now with our sons and daughters posted at the ends of the earth, that no nation can live unto itself.

Too many common people in America, too many so-called statesmen do not know the economics, the international bonds, even the new physical geography of the world in which they live. They have not sensed that the developing life of nations has drawn men together in spite of themselves, so that we all live in each other's back yards.

Since its early days Christianity has always insisted that the world is one unit. And now, in these last five or ten years, our mechanical advances have confirmed this Christian insight that the world is one, and indivisible.

When I say that other nations wonder about us, it is such a happening as this that prompts my judgment. We belong to the United Nations Relief and Rehabilitation Administration, pledged to provide a fractional part of the food and clothing necessary after our armies have opened up the occupied countries. The people whom we will liberate will have lived between the cross fires of armies. They will be starved and naked. There will be enormous need for food and clothes. Every nation except the United States paid its promised allotment to this Rehabilitation work, months ago. Finally last week, we voted a payment, and all that was asked of us was that we pay the cost of the war for one day, and our per capita assessment was only about 40 per cent of that asked of Great Britain. Both politics and prejudice entered into this disgraceful exhibition of bad trust toward our allies. With every right they ask: Will America do the same thing in peace with her responsibilities for cooperation?

The major problems of peace are with us, long before the fighting stops. The way of isolation and international anarchy has steadily proved itself ineffective and dangerous. We could never have fought this war as separate nations, and we will never win the peace, except together. That cooperative togetherness between nations is sound statesmanship. And it is good Christian teaching. The world is one under God. There it is only Christian common sense that, for our men, for our country, and for our God, we should insist on fitting the future pattern of America's world relationships into the world order already in existence.

VII

During these days the Congregational Churches of America are urging our government to seize the opportunity which our service men are buying for us, to cooperate with other nations in sharing in an international organization, in an attempt to bring lasting peace.

That is why today we are signing the World Order Compact, now in your hands. It is the least that we can do for our men whose names are on yonder rolls in this house of God.

Some form of cooperation between nations is coming. It is coming because it is in the very nature of the life of the world as God planned it. We cannot evade that! A generation that refuses to heed its inevitable coming will come to judgment because of its refusal. If we fail in this blood-soaked generation, our names will be a hissing and reproach before the world, for all time to come.

The pact which is in your hands is simple, modeled in form after the Mayflower Compact. It reads:

> In the name of God, Amen. We whose names are underwritten, loyal members of Plymouth Congregational Church of Des Moines, do solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together to work for a just and cooperative world order. We pray that our nation shall help to establish an international organization for the better ordering of the interdependent life of nations, the preservation of peace with justice, and the furtherance of the general good of all people. Unto this great task we commit our wills and our ways. In witness whereof we have hereunder subscribed our names. Anno Domini, 1944.

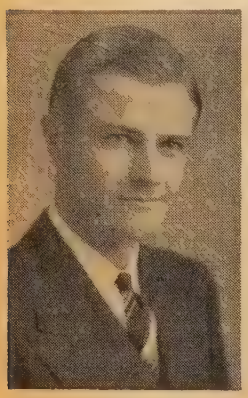
To that, in the name of God and in the name of the men of Plymouth serving in the armed forces, we ask your assent.

Brethren, "Let us aim at whatever makes for peace and the spiritual upbuilding of one another."

The Real Problem of the Postwar World

By Jack Finegan

TO ATTEMPT to name the real problem of the postwar world is indeed bold when there will be so many problems in the poor devastated world which emerges from the war. Among those many problems will be the following: (1) Can we build some sort of world organization? Nehru has said that Geneva gave him the impression of archaeological remains, with the dead bodies of the hundreds of international organizations that had their headquarters there, lying about. Can the League of Nations be made to live again or some better organization be devised to take its place? The time came when it was necessary and inevitable that tribes unite in federations, city-states in kingdoms, and separate colonies in a United States of America. Even so, the time now has come when it is inevitable and necessary that some United States of the World should emerge.



SMALL AND SUBJECT NATIONS

(2) Can we protect the weak from the strong? When the Italian armies were invading Ethiopia Haile Selassie wrote: "I am not only performing my sacred duty to my people, but standing guard in the last citadel of collective security . . . I must still hold on until my tardy allies appear. And if they never come, then I say prophetically and without bitterness: The West will perish." His prophecy almost came true. We stood aside and let the little countries be overrun until the juggernaut of force gained such momentum that the West was nigh unto perishing. Can we realize that in the end the insecurity of the small is in the insecurity of us all?

(3) Can we lead subject peoples toward freedom? has Gandhi starved and Nehru been imprisoned in vain, or does freedom also include the Orient? Was it an accident that when the Japanese swept across the Far East, in some places the natives manifested a strange apathy as to who ruled them, the new conquerors or their old lords; while in the Philippines, where progress toward freedom steadily had been made, there was an entirely different spirit?

HUMANITARIAN TASKS

(4) Can we find homes for the homeless? Jan Masaryk, foreign minister of Czechoslovakia, gave probably the simplest and briefest statement of war aims ever made when he said, "I want to go home." Can his heart's desire be fulfilled and also that of many another minority group, including the wandering Jews, if by then the latter be not reduced from a minority to a phantom? Can the boundaries be drawn a little more fairly than they were last time? Before the First World War there were four thousand kilometers of frontier in Europe. After it, there were ten thousand, and each new kilometer of frontier was a new source of friction.

(5) Can we provide food for the hungry? This means not only the emergency feeding of starving nations like France and Greece, but also the making available to all nations of fair access to the resources of the earth.

(6) Can we guarantee individual rights to intellectual and spiritual liberty? As the Pope has said, it must be "a peace guaranteeing true veneration of God."

Such are a half dozen of the many problems which will confront the world after the war and to which dynamic solutions must be found. Nevertheless, not any one of these, nor all of them put together, is the real problem of the postwar world. The real problem is deeper and simpler. It is: *Can we make peace as great a cause as war?*

THE URGENCY OF WAR

In at least four of its aspects, the cause of war is measured in far greater dimensions than the cause of peace. In the first place, war is urgent while peace is casual. War has its "timetable." It presses for a decision. It has to be won or it will be lost. The saying of a famous Confederate fighter has returned to currency, "Get thar fustest with the mostest," and many a defeat has been explained by the even more famous words, "too little and too late." In reality, peace also is urgent and never can be won unless we treat it as such. Between the First and Second World Wars, we had a period of twenty-five years or a little less. Each year was precious, as we now realize, but one after another they were allowed to slip carelessly away and all that was done for peace was "too little and too late." It is not that we were not warned. In 1919 Lloyd George said that what they did at Versailles would bring new war in the east of Europe within, as he estimated, thirty years. From 1930 to 1932 Bruening was chancellor of Germany and a republican government was struggling desperately to survive. In an act of abject personal and national humiliation, Bruening on his knees begged the foreign minister of France to lighten the country's burdens and named "the sinister forces" which would take over if he should fail. The entreaty and the warning were roughly rejected, and then it was too late.

In January 1933, the sinister force named Hitler took control. That year H. G. Wells published his book called *The Shape of Things to Come,* in which he predicted with almost complete accuracy that the next war would break out in 1940 in Poland. The remaining years slipped away, and then with too little done, it was forever too late to avert catastrophe.

WAR IS GLOBAL AND THRILLING

In the second place, war is world-minded but peace is narrow-minded. President Roosevelt asked that

someone name this global war, and thereby named it himself. Any map which shows where the soldiers of the United States now are must be a global map and the names of the most remote and exotic lands are commonplaces upon the lips of the average citizen. War is inevitably world-minded. But peace has been narrow-minded. Concerning a presidential candidate of a few years ago it was said that all he knew about the Atlantic ocean was that it was painted blue on the map. Coming home from a world war, we renew our isolation and believe that peace will endure. It will not. Its problems will not be solved unless we regard them from the same world-wide point of view from which the strategies of war are planned.

Thirdly, war is thrilling but peace is tame. I know that war is terrible and means bereaved homes, veterans' hospitals, and minds deranged from the ghastly deeds men have done. But in many ways war is thrilling. It calls upon men to do hard things for the sake of which they achieve the utmost in physical condition. It takes men to far places—like the boy who started a letter in India, continued it over Arabia and finished it in Egypt. War is dangerous, but lacking danger, men commonly seek it out. Even when war becomes most grim, there is something splendid about the determination which binds together a whole people, aristocracy and slum-dwellers alike, in the will to resist.

Over against the thrilling height of war, how can peace seem other than tame, at least to multitudes of the underprivileged? What about the mother whose son was rejected for physical disabilities traceable to malnutrition, and who returned to the officials begging them to take the lad into the army anyway, for it was the only chance he would ever have to get sufficient nourishment. As Otto Mallery comments: "Peace, to be durable, must be endurable."

WAR CALLS TO SACRIFICE

Fourthly, war is sacrificial but peace is selfish. In war millions of men turn their backs to their homes and their faces toward the flag. Millions of common people give up cheerfully whatever is necessary. But when peace comes we fall back by and large into our old selfishness. A penetrating observer remarked that in France and England before the war, youth expected something *from* the state; but in Germany youth would do anything *for* the state. Peace cannot be won unless for it we will do at least a portion of what we will do for war.

The real problem of the postwar world, therefore, is whether we will lift peace out of its casualness and make it urgent, raise it out of its narrow-mindedness and make it world-minded, change it from its tameness and make it thrilling, and exalt it above selfishness into sacrifice. If we will do this, indeed, I believe, if we will do one-tenth as much for peace as for war, nothing can stop us from success.

To be sure, the achievement of a peaceful world now seems so remote a possibility that hope grows dim in the minds of many. But most of the achievements of mankind first have been declared to be impossible. Less than one hundred years ago it was said that the railroad could not succeed because of two definite shortcomings: first, it cannot go uphill, and second, not enough people want to go anywhere in a hurry to make it pay. Again, less than one hundred years bebefore that time, the building of a United States of America seemed impossible. In 1760, an Englishman visited this country and wrote the following words: "Fire and water are not more heterogeneous than the different colonies in North America. Nothing can exceed the jealousy which they possess in regard to each other. The inhabitants of Pennsylvania and New York have an inexhaustible source of animosity in their jealousy for the trade of the Jerseys. Massachusetts Bay and Rhode Island are not less interested in that of Connecticut. Even the limits and boundaries of each colony are a constant source of litigation. In short, such is the difference of character, of manners, of religion, of interest in the different colonies, that I think, if I am not wholly ignorant of the human mind, were they left to themselves, there would soon be a civil war from one end of the continent to the other; while the Indians and Negroes would, with better reason, impatiently watch the opportunity of exterminating them altogether."

IT NEED NOT BE IN VAIN!

Despite this gloomy prediction and the undoubted measure of truth in the observations on which it was based, the United States did become a nation. A more inclusive spirit transcended the differences and brought unity. It is no more impossible that some United States of the World can now be achieved.

If we will make peace a great cause, nothing can stop us from success; but if we will not, nothing can save us from disillusionment. The only thing more terrible than to go through the hardships and sufferings of war is to come home and find that it was all in vain. In the book called *Disenchantment* which was written by C. E. Montague in 1922 are these sad words: "Hundreds of thousands of men who are now dead felt that if they were killed their monument would be a new Europe not soured or soiled with the hates and greeds of the old . . . That they or, if not they, their sons might breathe a new, cleaner air they had willingly hung themselves up to rot on the uncut wire at Loos or wriggled to death, slow hour by hour, in the cold filth at Broodseinde. Now all was done that man could do, and all was done in vain." If peace again is treated casually, narrowly, trivially and selfishly, nothing can save us from the return of such disenchantment. But if peace becomes an urgent, world-wide, thrilling and sacrificial matter, then at last we may find what William James called "the moral equivalent of war."

THERE is a law of life. It was written in fragments in the human heart. It was set down in old times, as Peter puts it in the epistle, not by the will of man, but holy men of God spoke as they were moved by the Holy Ghost. Then it was incarnate in a life.

PAUL SCHERER.

The Kingdom Has Priority

By Howard C. Ackley

Seek ye first the Kingdom of God and his righteousness. Matthew 6:33a.

IT IS surprisingly easy for a minister to stumble upon a great text, write it down, read it over a few times, and gain quite a sense of virtue in the process. Thus I read the text for this morning, "Seek ye first the Kingdom of God and his righteousness," and felt quite elated. And when I said, "The Kingdom has priority," I decided that I had not only a good text but an appropriate theme as well. I felt much as little Jack Horner must have as he brandished his plum and congratulated himself on being such a good boy.

From that moment to this, however, tranquility and I have been strangers. The preparation of the sermon his disturbed me deeply by compelling me to look myself squarely in the face. I have been subjected to a spiritual examination which included some very serious questions. And I must admit that I come to this moment of presentation without expecting to give much pleasure either to myself or to you. Such a text was never designed to make us comfortable, but to stab us broad awake.

How can we face up to this straightforward, unequivocal teaching of Jesus without running into grave personal disturbances? We shall not have listened long to the Master before we realize that what he is saying is designed to stir up the life of the spirit, to delve beneath the surface of things, to drive us out of our hiding places and confront us with the most real of imperatives. Are we venturesome enough to respond to this disquieting command?

I

Fair warning should be given that this business of seeking first the Kingdom is a precarious undertaking. It is possible to spend one's entire life in this enterprise, without receiving what God has promised. The other day I reread the story of a number of great men, Christians all, who sought the Kingdom first. Yet, somehow, though the Kingdom was truly the grand objective of their lives, they never got what they were looking for. From one point of view, theirs is a sad story, a dismal record of unjust reward. These men were earnest and honest; they gave up everything. Yet none of them received what God had promised. Let me recount their record to you:

"Still others had to endure taunts and blows, and even fetters and prison. They were stoned to death, they were tortured to death, they were sawed in two, they were killed with the sword. Clothed in the skins of sheep or goats, they were driven from place to place, destitute, prosecuted, misused—men of whom the world was not worthy wandering in deserts, mountains, caves, and holes in the ground. Yet, though they all gained God's approval by their faith, they none of them received what he had promised."

That report is very disillusioning to anyone who expects immediate dividends on his investment. Such an account turns everything sour to one who is looking for rewards. To the person with a jackpot complex, this simply is not interesting at all. If it's the pay check one is after, this doesn't sound much like the end of the week.

Yet here in the Sermon on the Mount stands this Christian priority: "Seek ye first the Kingdom of God and his righteousness." If that statement means anything, it means: forget the rewards, stop asking for pay, make an escape from the slavery of mammon—that life of pay and reward, success and bargain-making—and concentrate on the Kingdom. Forget what you are going to get out of it. Nobody is actually seeking first the Kingdom who is thinking of reward or compensation or status. You can't make a bargain basement out of your search for the Kingdom of God. This is the risk we must run. We are to be seekers, find what we will.

II

Again, we are to recognize this priority, irrespective of human conditions. Here we are in the night, and a blacker one than most of us realize. The storm is up and the winds blowing. In our panic we cry for a light, for calm. We want to understand, to be able to trace the path clearly, have the trail well blazed, follow a paved road. We hope to arrive at the goal before we take the journey. It is so easy to put anything and everything else before the Kingdom.

One of our groups of young people was discussing some of Jesus' great teachings: loving your enemy, going the second mile when compelled to go one, turning the other cheek. "What shall we do about them?" the leader wanted to know. "Wait until everybody practices them," said some. "Live by them whether anyone else does or not," said others. It seems to me that the one group was asking for complete understanding, for calm and light, for the beaten trail, for fulfilled promises. The other was asking for a chance to obey and take the consequences.

Isn't that the larger truth here? Irrespective of human conditions, all we have to offer is obedience. Does one say, "Give me security and I'll seek the Kingdom," or "Give me prosperity, or health, or longevity; then I'll seek the Kingdom"? Are we asking for the storm to quiet down before we attend to the Kingdom? Do we seek first the calm, first security—and then the Kingdom? No! For the Christian, the Kingdom has priority.

III

But immediate personal gain lies so close, at this point, to the larger and more genuine Kingdom values

that we are apt to confuse them. What makes this enterprise difficult is the same thing that makes it easy. "Seek first the Kingdom . . . and all these things shall be added." The Kingdom is a kingdom of good and of goods. It is the cause which issues in the greatest rewards or gifts and leads to the highest achievements. What is wrong, then, with asking for security before or as one seeks the Kingdom? Well, to put it in general and abstract terms, the Kingdom deals with the greatest good for the largest number over the longest period of time. Our little cries for safety or health or prosperity deal with these incidental goods for ourselves, irrespective of the larger values. Actually, the larger can come only through a surrender of the lesser.

In the name of what do we surrender these immediate personal things? Is there no light whatever in the darkness, no trail of any kind? What is true of the spiritual quest at every point is true here. God is the light and the way. "Your heavenly Father knoweth that ye have need of all these things." That is a word deserving of our attention in this connection. These things need to be said about it. First, so long as our eyes are on "other things," we are not seeking first the Kingdom. Second, the granting of these "other things" is primarily God's business, not ours. And, last, we are entitled to them only in such measure as enables us to keep the Kingdom first. The Kingdom is not primarily a method of increasing our prosperity or enhancing our security, but of giving to any degree of prosperity or security a spiritual significance. "Other things" belong to the Kingdom, just as we belong to it. If our faith can lay hold of this sublime truth, our confusion of values will disappear.

IV

Thus we begin to be able to trace the real issue of the search. If we ask, "Why should we seek the Kingdom?" the answer is, "Because it leaves its mark on our souls and on the souls of men." Those adventurers of whom we were speaking as not having received the promise of God had this said of them, nevertheless: "They all gained the approval of God." The mark of their quest was indelibly written on their souls. It left a spiritual deposit.

Really, this is true of all the higher disciplines. Take education, for instance. Recently I read statistics showing how much a college education increased one's earning power. A fairly good case, in terms of increased income, can be made for every additional year of higher education. Yet, as I pondered, something seemed decidedly wrong with the picture. Education is a pretty sacred thing, and here it was displayed on a bargain counter. It was a commodity to be bought and sold; it could be cashed in. That didn't sound right, for the simple reason that the person who goes through the motions of getting an education for this monetary reason is not really getting an education. If a man on such a quest turns his eyes toward personal, immediate material benefits to be derived for himself, he will never be an educated person. We cannot serve the true education and mammon, for education is a spiritual discipline, a matter of taste. It leaves its mark on the soul.

Here is another picture of a similar kind. When I was a boy in the Middle West, it was accounted quite an economic advantage to have a large family—especially of boys. The more boys there were the more land could be farmed, and soon a position of economic superiority was gained over smaller families. Having children was an economic matter. The record of the newborn child was entered on the credit side of the ledger, and the parents felt richer immediately. The father pacing the hospital floor—no, there were few hospitals—always jingled the coins in his pocket, and if he had no real coins he jingled imaginary ones. For this was a money-making enterprise. His first glimpse of his newborn son was sure to remind him of a well-filled purse or a fat bank roll. And the mark of each such arrival was traced in longer furrows, more land, larger financial income. But it is obvious that we cannot serve true parenthood and mammon. Parenthood must leave its mark not on the soil but on the soul, for it is a spiritual experience.

So the Kingdom of God is a spiritual kingdom, and it must be sought and experienced in terms of itself. We should seek the Kingdom because of Kingdom values, and let them leave their mark on our souls. The whole thing, from beginning to end, is primarily a spiritual enterprise.

V

The search for the Kingdom reveals the further fact that it is not far away. Doors open upon it at our every touch. The venture of a step or two—and the boundaries of the Kingdom will enfold us. We need not wait for some future day, nor journey into some greater opportunity, nor despise the skills and aptitudes we now possess. They may become the very highway of the Kingdom.

How near the Kingdom was to Paul in prison! All appearances were against it, to be sure. The clank of the chains cried, "It is not here," and the darkness kept whispering, "It is not with me." His temptation was to seek first his freedom. But this intrepid "prisoner of the Lord" knew well the pathways of the spirit. Thus he preached the gospel of Christ within to the soldier to whom he was chained. Lifting up the whole gruesome experience before God, as he could, he was enabled to say: "God has put me where I am to defend our right to preach the good news." What! In prison? Yes, even there a door opened, and while it did not let Paul out, it did let the Kingdom in.

I know a young man who found growing in his heart a desire for the Kingdom. He had no particularly clear idea of his ability, or how he might find the Kingdom, or what it would do to him and through him, but he was honestly willing to be used. One day, quite unexpectedly, as is so frequently the way of the spirit, a light flashed in his mind, and in that luminous moment he saw a door. It was only slightly ajar, but he felt that it might be opened far enough to permit him to enter. Timidly, oh so timidly, he approached and tried it. The door yielded to his touch, and he looked through it and beyond. Of a surety it opened

upon the Kingdom—a chance to serve, a way to help, for which he was somewhat prepared.

How did he know it was the Kingdom? Directly before him, in the center of his vision, was a cross. To enter meant sacrifice. And just then it was as though he felt a touch on his arm and heard this whisper in his ear: "You can make more money this side of that door. Just keep it swinging so you can have an occasional glimpse of what lies beyond. Better stay on this side." Then he turned and looked again, and it was as though Another beckoned, saying, "Follow me." That was enough. My young friend swung through the door in search of the Kingdom, and he would be the first to say that other things had been added in such measure as to keep the Kingdom first, and that he had been led to an extent of service which was totally unexpected.

We had been talking of the Kingdom, what and where it is, how and when it comes. Great and profound questions they are, of course, deserving of the most thorough and sincere reply. Then came a period of worship. It was as though in mind and heart we were poised for flight, so wistful were we, and eager for guidance. A hymn was sung, an old and very familiar hymn, but it spoke the word for which we were longing. It literally gathered us into its movement of thought and convinced us of the nearness of the Kingdom and our manner of search!

Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.
Take my will and make it Thine;
It shall be no longer mine.
Take myself, and I will be
Ever, only, all for Thee.

For this is the great truth about the Kingdom. It is as near as one's intention and desire, as close as one's commitment. The word here is not to make the Kingdom or to achieve it. We are not even called upon to build it, but to *seek* it. Be ready and eager, open and willing. After all, and again, it is God's Kingdom. He will see to its coming, if we but seek it. By our search we let in what is pressing upon our lives and spirits constantly. The Kingdom is near at hand, and has priority.

I ENTER a most earnest plea, in our hurried and bustling life of today, that we do not lose our hold on the Bible. No educated man and no uneducated man can afford to be ignorant of the Bible.

THEODORE ROOSEVELT.

WHEN we get to the place where we pay more attention to the high chair, we will pay less attention to the electric chair.

WARDEN LAWES OF SING SING.

The Restraining Hand

BY GERALD O. MCCULLOH

The love of Christ constraineth us. II Corinthians 5:14.

THE centrality of the idea of freedom in the Christian gospel has been widely emphasized. We are conscious that the incarnation of God in the life of Christ has pointed us to the way of freedom from sin and death. In fact, we have emphasized our Christian freedom almost to the exclusion of the parallel fact that an integral part of Christian living is to be found in the factor of restraint.

We have tried to equate political and religious freedom by pointing out that Christianity and democracy are almost identical. We have quoted the words of Jesus in respect to the little children, and have seized upon and claimed the benefits of a simple, childlike faith. Yet in the next moment when we sense the restraint imposed in the name of our faith we counter with the resentful question. "Are we to be treated like children?"

The simple fact is that there are and should be certain factors of pedagogic restraint in our Christian faith. Our feet need the guiding which comes from a close adherence to the tenets of Christ's teaching. We are children in matters of religion, and there would seem to be a place for restraint in the rearing and guiding of the awkward age. The ultimately free spirit is the one who is deeply disciplined in the postulates and practices of his faith. The great artist is he who, having disciplined himself in the techniques and possibilities of his chosen medium, uses them in the production of a masterpiece. The strong man physically is the one who has imposed upon himself the restraints of rigorous discipline. The great soul is the one who has learned to impose upon his living the restraints inherent in his faith.

CHRISTIANITY MADE A KILL-JOY

It is possible in the name of Christian devotion to make one's faith a kill-joy. There have been times in the history of the Christian Church in America when the call of the gospel seemed to be couched almost exclusively in the negative demands of discipleship. An undue number of "Thou shalt not's" seem to have dominated life in the earlier days of our Puritan heritage. Blue laws, blue noses and cool blue spirits seem to have colored certain pages of American church history. In the little New England town where I had my first pastorate there was once a law which empowered the "sergeant at arms" in the church to keep all present awake by any means which the situation demanded, and also authorized him to go out and

seize by the bridles any team of horses found passing through the town during the hours of service on Sunday. Such teams were to be taken to the horse barn at the meeting house, made secure, and the occupants of the rig were to be taken into the church until the services were over.

This sternness of social attitude of our forefathers was closely connected with their theology. The relentless majesty of the Calvinist deity who was preached and worshiped was reflected in the restraints that the people imposed upon themselves and upon all others who came under their dominance. The first stanza of Gamaliel Bradford's poem, "Exit God," states the matter succinctly:

> Of old our fathers' God was real,
> Something they almost saw;
> He held them to a stern ideal,
> And scourged them into awe.

THE PROPER FUNCTION OF RESTRAINT

A religious zeal which could lock a five-year-old child in a closet and keep her there all day until she should pray long and earnestly for the forgiveness of her sins can hardly be regarded as short of a self-righteous kill-joy.

We do not live in a day when we are hemmed about thus by narrow Puritanism in the name of our faith. On the contrary, we live in a day when inner restraint is all the more necessary because we have such a large measure of external freedom. We need more complete understanding of a workable restraint because it must be so largely self-imposed. What then is the proper function of Christian restraint?

We must be deeply aware of the restraining hand of our faith because in it we find *protection.*

Anyone who reads Douglas' *The Robe* becomes newly conscious of the ways in which the early Christians had to circumscribe their activities for their own protection. They dared not recognize each other openly lest they should be discovered and destroyed. They were forced to live secretly and meet furtively in burrows in the ground lest the enemies of their spirits discover and destroy them. Their immunity from persecution lay in the restraint which they continually imposed upon themselves both individually and socially.

LOINS GIRT ABOUT WITH TRUTH

The dangers which beset the modern Christian in his faith are nonetheless real because they are less tangible. Our need for protection may be greater because the dangers are more subtle. Paul saw the protective value of the Christian faith when he wrote to the people of Ephesus regarding the armor of God. The Christian needs the helmet of salvation, lest there should come into his mind ideas of self-importance and aggressive evil which should destroy him. He needs the breastplate of righteousness lest there should come into his heart the pride which precedes destruction, the hate which burns like a malignant fire, or the haughtiness which goes before a fall.

Man needs his loins girt about with truth lest in a false attachment of value to sex-expression there come the stampede of the passions which has destroyed so many lives. We are men of passion, and one cannot safely assume that all who profess Christ are beyond the reach of danger in the matter of bodily lust. The feet must be shod with the gospel of peace lest in the temptation to transgress upon another we walk with heavy tread to our spiritual destruction. One of the early words for sin was "transgress," and another which we use currently is "trespass." Both call attention to the dangers which beset the ways in which we walk. The armaments to be carried, says Paul, are the shield of faith and the sword of the spirit.

All this is figurative language. "That is an elaborate allegory, but why bother to rehearse it?" If we should take the allegory literally we should be well protected. If man's head, his heart, his loins and his feet are protected against the possibility of evil, and his hands are busily engaged in problems of faith and the spirit, he is well nigh completely immune from the fiery darts of evil. A suit of armor is stiff and restrictive but its restraint was the restraint of protection. The whole armor of God is the protection which the restraining hand of our faith affords.

HOW RELIGION CONTROLS

As the Christian faith provides protection, it likewise operates as an element of *control.*

The oldest Christian hymn still in use among us, apart from those drawn directly from the Scriptures, is one from the pen of Clement of Alexandria, about 200 A.D.:

> Shepherd of tender youth, guiding in love and truth,
> Through devious ways;
> Christ our triumphant King, we come thy name to sing,
> Hither our children bring to shout Thy praise.
>
> Ever be Thou our Guide, our Shepherd and our pride,
> Our staff and song;
> Jesus thou Christ of God, by Thy perennial word,
> Lead us where Thou hast trod, make our faith strong.

The parent who puts the child in a baby bed with high sides or in a play pen, and uses a kiddie harness when walking through traffic, could be accused of imprisoning the child and of leading it on a leash like a dog. However, a comparison of this with the care given the three-year-old who in perfect freedom is permitted to play in the street immediately makes apparent the justice and love which motivate the restraint in the former case. If man were entirely motivated by the good he could do there would be less place for the don'ts of negative control. None of us, however, is so much romanticist as to believe that to be true either of ourselves or the other members of our society.

Hobbes in his *Leviathan* sees the state as an institution imposed by man for the control of his own predatory nature. Although not entirely in the Hobbesian sense the state is an institution of social control as are also the school, the family, the law and the economy. Religious faith as a factor of control is more timeless and more idealist in nature than any of these. The restraint against murder and perjury, for example, are

older in our faith than in the laws of the state in which we live.

Paul wrote the words of our text to one of the most licentious people of his day. It is questionable if they were any more unrestrained than we in modern America. Paul's words were, "The love of Christ constraineth us." Our religious devotion and faith should operate as a control when the need for self-control and social control appears.

CULTIVATION IS IMPORTANT

The third function of the restraining hand in Christian living is in *cultivation.*

The careful gardener knows that if he is to cultivate properly, his plants must not be given the opportunity to grow where they will, but in rows. Their growth must be thus restricted. Their orderly growth is the price that must be paid for their cultivated superiority. Even a good garden will soon show the results of the neglect of its cultivation.

The boys in the armed services are finding that through rigorous discipline and cultivation in mind and body they become stronger and more fit for the maximum effort and exertion which is to be required of them. The socially conscious community places a neighborhood house in the section where there is a high incidence of delinquency for the purpose of cultivating good living through an orderly program of play and hobbies and instruction.

The fellowship of Christians, centering as it does in the corporate life of the church, provides the cultural medium for the cultivation and habituation of good living. Thus in the Christian community under the restraints of the Christian faith ideals and values are not only taught but practiced, not only planted but nurtured to independent stature.

Christian living is not all restraint. Too much restraint is stultifying. A story current a few months ago told of the rookie who was assigned to sentry duty and given his orders. The first person whom he had occasion to challenge happened to be the commanding officer of the post. The sentry called, "Halt and be identified!" The commanding officer smilingly recognized the situation and identified himself and started on. He had gone only a few paces when the same order was repeated. This time he turned and rather pointedly called attention to the fact that he had just complied with the request. The rookie, however, was not to be outdone. He said: "Don't talk back to me. Don't talk back to me. My orders are to call 'Halt!' three times and then shoot, and you're only on your second halt." Too much of that sort of restraint could soon have decimated the manpower of the post and the army.

THE SHEPHERD OF THE SHEEP

An ancient figure who seems to embody all the firm tenderness of the pastoral life is the shepherd. It is he who provides for the *protection* of his sheep against the ravages of beasts and infections. Leading the sheep to the fold he pours disinfectants into their cuts and gashes, and doses their distempers. He *controls* his flock lest by straying or stampeding some or all of them should be lost. He *cultivates* his sheep by leading them where the grass is green and the waters still and cool. His restraining hand is always on his flock, constantly concerned for their well-being.

When the Christian man who has taken to himself the protection, the control and the cultivation resident in his faith comes into temptation, and perhaps is almost ready to yield, he feels a hand upon his arm. The touch is gentle but firm. It is the restraining hand of Jesus, the constant companion, the tender shepherd of the sheep.

A Pastoral Prayer

By Whitney S. K. Yeaple

ETERNAL GOD, our Refuge and our Fortress, and also the Spiritual Father of all men everywhere, we turn to Thee in this our hour of need. Ever present help in time of trouble, be Thou to us a Shelter as of a Great Rock in time of storm.

We seek not the false safety which tempts men to run away. But we do long for that security of mind and heart which Thou alone canst give. There is so much noise about us that we are confused and uncertain. Remind us again and again that in quietness of heart and confidence of faith there is strength from above. So in the face of panic we look to Thee for poise, for that serenity within which causes one's face to shine as a house lighted in the darkness of night. Grant, we pray Thee, a return of sanity to the children of men.

We feel no exaltation when we learn of the killing of thousands of our enemies. Out of our own experience we know that fathers and mothers everywhere, no matter what their race or creed or color, daily face stark tragedy even as we do. We pray for them. We pray for all those in the foxholes of the jungles and the mud of the trenches. Our petitions also rise for those who have gone down to the sea in ships or who wing their ways through the clouded sky. Caught in this trap of man-made madness, we ask only for the victory of righteousness. Without that we know there can be no lasting peace.

We would be courageous. Grant unto us fortitude that we may both endure the present and create a new order when evil has been subdued. Create within us clean hearts and renew right spirits within us. Teach us Thy will, O God, and lead us in plain paths. We commit our ways unto Thee. Only Thou canst bring goodness and peace to pass, through the spirit of Jesus Christ in the hearts of men. Amen.

Sermon Outlines *from* PULPIT Readers

Qualifying for the Triumphant Life

Text: Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ. . . . And who is qualified for this career?—II Corinthians 2:14, 16. (Moffatt)

I. Introduction—In Second Corinthians St. Paul tells of going to Troas and, even though a great opportunity was there to preach he forfeited that opportunity and went to Macedonia. That brings him to say that it matters little where he goes, God makes his life a constant pageant of triumph in Christ. Then, after describing how his life diffuses everywhere a perfume, which, to those who live in sin, is a deathly fragrance, while to those who live unto Christ, is a vital fragrance, he asks the important question, "Who is qualified for this career?"

II. Body of Sermon—(1) We may think we are qualified for the triumphant life, when in reality we are making of our life a *pageant of defeat.* (a) Some of us are a pageant of defeat because we are a *pageant of ourselves.* St. Paul says he makes his life a pageant of triumph. (b) Some of us are making a pageant of complaint. We air our troubles to any that will talk with us. Our first word as we converse with another is "I." We haven't learned that many folks are making their lives a pageant of triumph in spite of pain and defeat worse than ours. (c) Some of us are making of our lives a *pageant of despair.* These are difficult times in which to do anything constructive for the Kingdom. Many are saying, "What's the use?" or "I haven't the heart," and so discourage those who are trying to live triumphantly. They are making of their lives a pageant of defeat. The trouble with these three kinds of people is that they have not learned St. Paul's secret: *"He* makes my life a constant pageant of triumph in Christ." They are trying to make a pageant under their own power and therefore fail.

(2) Some of us may think we are a pageant of triumph when in reality we are only a *pageant of neutrality.* St. Paul says that wherever he goes he makes an unmistakable impression on those he meets, either for eternal life or eternal death. Many of us are like chameleons, turning first one color as we are with one kind of folks, then another as we meet another. Our lives should be so unmistakable as to ring a bell which sounds through the corridors of the lives of those we meet until it brings forth an echo either of life or of death.

(3) How may we qualify for the triumphant life? How make of our lives a constant pageant of triumph in Christ? By the progressive cultivation of the inward man. Some obscure people may be making of their lives a constant pageant of triumph, and we not recognize it. Many boys in service are writing home of the great significance that religion holds for them out on the fighting fronts. Many parents are turning to the church now who were indifferent before. Would the boys in service be just as concerned for the church if they were not away from home? Would the parents be turning to the church if their sons weren't away? St. Paul said, "Wherever I go," whatever I do, even if I remain at home *he* makes my life a constant pageant of triumph in Christ. Paul was qualified for the triumphant life, and he consistently lived such a life.

III. Conclusion—What do people say as they see us go by—There goes a pageant of defeat, or of despair? Or there goes a pageant of neutrality? Or are we a pageant of triumph in Christ? Rightly does St. Paul ask, "Who is qualified for this career?" They qualify who, like St. Paul, let God make of their lives the pageant of triumph which they ought to be.

(Luther Bostrom, Seneca Presbyterian Church, Stanley, N. Y.)

Toward Better Speech

A Free Forum for the Discussion Of Slips of Speech or Manner

More Proper Names

Bewer is a German name, therefore ***BAY-ver.***

Soares is called ***SWAH-rez.***

Wieman is ***WYE-man.***

Thomas Mann encourages the English pronunciation of both names—first name with short "o," and last name like "man."

New York: I wonder about Przywara (in this column recently). Is it not chi-WARA—chi as in Chicago? *Comment:* Almost. The authorities show: ***sher-VAH-rah.***

From Readers' Contributions

Pennsylvania: Let us not say of any man, *"Having completed his education* at ..... college and ..... seminary, the Rev. Frank Johnson entered the pastorate." It is barely possible that it is not yet complete!

Another Pennsylvanian: I particularly commend your comments (July 1944) on "Final Consonants." Did you ever listen closely to a congregation singing the Gloria Patria? Holy Ghost is Holy Go and sometimes Holy Goat but never can I hear Holy Ghost.

Still Another: Add Pulpit Mannerisms: The acrobatic gestures which some ministers employ to get the congregation to stand for the singing of hymns. The minister is not a song leader or a teacher of calisthenics. *Comment:* It is not difficult to teach a congregation to rise at a given point during the organist's introduction of the hymn (when an entire stanza is played). A congregation may rise with the choir if the choir is visible, or, as the organist plays through the hymn and reaches the beginning of the last verse (line). For example:

When I survey the wondrous cross On which the Prince of Glory died,
My richest gain I count but loss, *AND* pour contempt on all my pride.

Soft Sinning: A minister's travel letter recently printed in a religious weekly described a service which he attended in New York: "At the close of his sermon [the minister] described the sort of brotherly world that he desired, and ended with a fervent, 'Even so, come, Lord Jesus!' Then the choir began to *sin* softly. . . ." Comment: A very considerate choir. The sins of some choirs are not sung at all softly.

Contributions for possible use in this column should be sent to

Aubrey N. Brown,
3213 Brook Road, Richmond 22, Virginia.

An Adventure in Evangelism

By John M. Versteeg

SOME of the secretaries of major Methodist boards or commissions are laymen. One of these is Dr. George L. Morelock, who heads the Department of Lay Activities and is the president of the United Stewardship Council. Another is Dr. Harry Denman, executive secretary of the Commission on Evangelism. It is this commission that issues the *Upper Room,* which has gained so huge and deserved a circulation.

"Harry," as Dr. Denman is affectionately known throughout the "connection," and whose career would match almost any hero tale from sacred story, is a rare combination of intelligence, originality and consecration. Any stigma cast by ballyhoo and high pressure methods and by the mob appeals of other days (and of some other groups) is rapidly being removed from "evangelism" by the sanity and effectiveness of such men as Harry Denman. Not a single department of the church has let Methodism down since unification; but to no department can Methodism point with more honest pride than the one whose forces are led by the modest, genial, but utterly sincere and competent "Harry."

● *New Patterns for Evangelism*

In his home town, Birmingham, Alabama, and under his personal leadership, a new and highly successful experiment in evangelism was undertaken. This adventure is reported in these pages less because of the novelty of it than because of patterns it suggests for evangelistic efforts by large communities as a cooperative enterprise. In the nature of the case, Dr. Denman's experiment had to be denominational. But there seems no good reason why, with minor modifications, a program of this type could not prove effective on an interdenominational basis. At all events, this is a case study in cooperation—this time, in evangelism.

The reader is likely already aware that the unified Methodist Church operates, among other things, on a jurisdictional basis. The southeastern jurisdiction consists of twenty annual conferences, eighteen of which are located in the states of Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. This jurisdiction, like the others, contains thousands of churches and about a million and a half members, and, in cooperation with the General Commission, has its own commission on evangelism. A large part of the success of this experiment was due to the active participation of this commission in the total program.

It goes without saying that not every prominent Methodist preacher in this southern region was at liberty to participate in this Mission. But the list of those who did reads like an honor roll of those whose careers and minds and spirits are responsible for the high repute Methodism has in all this region. These men came to preach for two weeks in the churches of the Birmingham and Bessemer districts of the North Alabama conference: Greater Birmingham. But they did not come to preach their pet sermons. The preaching, too, was cooperative!

John M. Versteeg

● *Adequate Teamwork Brings Results*

Every one of the eighty cooperating churches had one of these distinguished ministers. To each church also came a younger preacher to work with the young people, and, when possible, one who came to lead the singing. Hence, in many of the churches the pastor found himself augmented by three associates; and all three engaged daily in field work, which consisted chiefly of home visitation, in accordance with the pastor's "prospect list." There was also some street and shop preaching, some radio broadcasting, and some speaking before special groups. The expenses of these younger men were met chiefly by the annual conference or the district from which they came. The finances were competently handled by a local committee, with collections taken at the evening services covering all other outlays without difficulty. Thus these young men, some of them serving remote circuits of four or five churches, had the privilege of working for several weeks in a cooperative program in close, daily contact with the outstanding leaders of the church in all that region.

It is important to note that a program of this significance and magnitude can be worked only if national, regional, district and local leadership plays teamwork, and also that a program of this sort elicits the teamwork it requires. In this particular experiment, all of it was flawless! "The Methodist Evangelistic Mission for the Southeastern Jurisdiction" saw thousands in attendance upon the services every evening, thousands of visits made, and many hundreds committed for the first time to the Christian life and the church.

● *Seminars on Great Subjects*

Now as to the unique feature of the program. Each day, in the great First Church in downtown Birmingham, seminars were held for the pastors, the visiting preachers and the younger men engaged in the campaign. There were three of these which, with a brief report session and time for devotions, usually took from 9 to 12:30. It had been hoped that provision could be made for all the men to have luncheon together, but this was found impracticable. The luncheon period would normally have taken care of the reports and business items.

Dr. Edwin Lewis, Drew theologian and widely known lecturer in religion had arranged the subjects for these seminars. They follow in the order he gave them: The Word of God, God, Man and His Sin, Jesus Christ, The Cross, The New Birth, The Holy Spirit, The Kingdom of God, Prayer, Human Destiny, Christian Sanctity. *All three seminars dealt with these subjects, and so did the sermons preached in the churches each evening.* The exhibitionism which has been such a blight upon evangelism was, in this fashion, guarded against—and, as has already been suggested, a double-check against this blight lay in the caliber of the men chosen to do the preaching. They were asked to check *their* preaching in the light of the messages brought in the seminars.

The first of these seminars, which it fell to the lot of the writer to conduct, had to do with the light which the Bible throws upon the daily subjects. The second, ably handled by Dr. John O. Gross, secretary of the Department of Educational Institutions of the Board of Education of the Methodist Church, brought the light of history and experience to bear upon these subjects. The third, which had to do with the methods by which our beliefs can be made productive in life, was led by Dr. Schuyler Garth, of Trinity Church, Youngstown, Ohio, who brought to his task a keen mind and a vast experience in human engineering.

The men went out from these seminars, and from many private conferences with the leaders, to the afternoon home visitation and to the services held in every church, all with the one mission of bringing to the people the basic elements of the Christian faith, and to get decisions and consecrations only upon the basis of the highest and the best. The impression seemed universal that here was a vital and thorough type of cooperative evangelism which is bound to leave a good taste among the people, and which ought to produce good results in every church.

● *Suggestions for Improvement*

Those of us who were in the thick of this experiment, and Dr. Denman most of all, have the feeling that improvement can be made in several phases of the program. If, for example, a great pastor rather than a great theologian had produced the list of subjects around which all the activities and preaching of the Mission centered, he would scarcely have left out The Church, and would probably have wanted to concrete the subjects, so that the Home and Education and Stewardship all might have had adequate innings. The program is also probably too exacting in its demands upon those who work in it. The preacher who attends the seminars and visits and then preaches Sundays and evenings—with constant correspondence and phone calls and wires from his own church back home—has scarcely time to sleep!

Nevertheless, one thrills to the prospect of Missions of this sort in other cities, with the experience so gained correcting the program as it now stands. If the Roman Catholic Church and the cults can make a unified presentation of the basics of their faith, should it be thought a thing incredible that a denomination—yes, and Protestantism!—can conduct a dignified but thoroughgoing evangelistic campaign in a community, not only in a spirit of oneness, but actually with a message representative of the prayer of our Lord, that they all may be one?

The Parable of the Prodigal Preacher

By W. P. Harman

A CERTAIN CHURCH called a new minister: And the minister said in accepting the call, "Give me that which rightly belongs to me and I'll be your minister. In addition to the increased salary, I must have two months' vacation with pay and two weeks off to hold revival meetings elsewhere. Then you must give me time for civic clubs, conventions and other important meetings. I will need Mondays for golfing and Fridays for fishing. Remember, too, you are not hiring my wife so do not make demands upon her time."

And the church gave unto him all that he asked and even more in that it provided a lovely parsonage, additional expense money for his car, and special love gifts at Christmas and on his birthday. Moreover, the merchants gave him ten per cent off on all that he purchased; the theaters, baseball club, parks and recreation centers granted annual passes; and hospitalization and medical care were furnished free of charge.

And not many days after, the minister gathered together all his aspirations and ambitions and took his journey into the far country of self-centered service, seeking personal praise and preferment; and he spent all that he had of energy and time speaking at service clubs, serving on community committees, and sanctifying many social gatherings with his scintillating personality.

And when he had exhausted his barrel of sermons and his bag of tricks on special services, spectacular publicity and high-pressure programs, there arose a mighty famine of spiritual hunger in his church and his people began to be in want of pastoral care and spiritual guidance; yet he found no time for reading, study or meditation on which to nourish his own soul; and he also began to be in want.

A Spiritual Famine

And he went and joined himself to another special campaign in the Brotherhood and was sent about from church to church in all the land speaking for the campaign and raising money in its behalf. Everywhere, he received high honors and great praise.

And he fain would have satisfied himself and his congregation with all these things, but his church gave him only the husks of loyalty and support. As the empty pews increased, the budget decreased.

But when he came to himself, he said: "How many ministers of my acquaintance are packing their churches with people and raising their budgets, while I perish from empty pews! I will arise and go before my people and say unto them; I have sinned against Heaven and in thy sight; I am no more worthy to be called thy minister. Make me stay at home this year as thy hired servant."

And he arose and came to his church on Sunday morning, but his people were afar off. To the few present, he said: "Brethren, I have sinned against Heaven and in thy sight; I am no more worthy to be called thy minister; let me serve you better for another year."

But the congregation said: "Not so! The official board has taken action and it is too late. We have called another minister to take your place in sixty days. When we asked for counsel, you gave us convention echoes; when we cried out for truth, you gave us travelogues; when we needed sermons, you gave us sonorous soliloquies; and when we expected pastoral care and guidance, you were too busy with other things. It is too late to make amends. We have called another shepherd to tend the sheep and we will kill the fatted calf for the reception we are giving in honor of our new minister."

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WHO'S WHO in THIS ISSUE

DURING the past three years Rev. L. Wendell Fifield has ministered at the famous Plymouth Church of the Pilgrims in Brooklyn, N. Y. He began his ministerial career as pastor of First Congregational Church, Sioux Falls, S. D. (1917-27), then served for fourteen years at Plymouth Congregational Church, Seattle, Wash. He is the originator and conductor of the radio book review program "It's a Case of Books." Dr. Fifield received his later education at Oberlin and Chicago Theological Seminary.

Rev. R. Dale LeCount *is a graduate of Hanover* College and McCormick Theological Seminary. Following a fourteen-year pastorate at College Hill Presbyterian Church in Cincinnati, he became minister of Sixth Avenue Church in Birmingham, Ala., last year.

Rev. Frederick M. Meek *went last year from* Bangor, Me., to the pastorate of Plymouth Congregational Church in Des Moines, Iowa. He received his B.D. from Yale Divinity School. He is a member of the editorial board of *Advance* and vice-chairman of the Council for Social Action of Congregational Churches. Mr. Meek delivered the sermon published in this issue at Plymouth Church last summer.

Having received degrees at Drake University and Colgate-Rochester Divinity School, Rev. Jack Finegan went to the University of Berlin where he received the degree Lic. Theol. *magna cum laude.* For five years he was pastor of the Church of Christ in Ames, Iowa. Since 1939 he has been head of religious education at Iowa State College.

After graduating from Boston University School of Theology, Rev. Howard W. Ackley was pastor at Williamstown, Mass., then went to his present charge at Trinity Methodist, Schenectady, N. Y., where he has served for nineteen years.

Rev. Gerald O. McCulloh *was for four years* professor of philosophy at Hamline University and accepted a call to the pastorate at Hamline Methodist Church, St. Paul, Minn., in 1942. He is still retained as guest lecturer at Hamline University. Dr. McCulloh holds degrees from Baker University and the Boston University School of Theology; also an A.M. degree from Boston University and a Ph.D. from the University of Edinburgh; he spent some time in study also at the University of Tübingen.

Rev. Whitney S. K. Yeaple *was for a number of* years minister of the Lake Avenue Baptist Church, Rochester, N. Y., and has more recently served as interim minister of the First Church in Nashua, N. H.

Rev. John M. Versteeg *is minister of Walnut* Hills-Avondale Church (Methodist), Cincinnati, Ohio.

Rev. W. P. Harman *is secretary-director of the* Christian Churches of Tennessee.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

Alex W. Hunter, Lakeside Presbyterian, Rochester, N. Y. "The Ministry of Reconstruction." Isa. 58:12—"And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

Ralph Lee Reed, Mt. Pleasant Methodist, Winston-Salem, N. C. "The Church That Didn't Care." Matt. 27:4—"I did wrong. . . ." "What does that matter to us?" they said, "it is your affair, not ours!" (Moffatt)

Nicolas H. A. Bruinix, Lakeside Presbyterian, Rochester, N. Y. "Foxhole Religion." Psalm 130:1—"Out of the depths have I cried unto thee, O Lord."

Smoot Baker, Trinity Baptist, Spencer, N. C. "Christ's Church, a Lighthouse." Matt. 5:14a—"Ye are the light of the world."

FOR YOUR SERMON AND TEXT

. . . . . .

Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

Howard C. Wilkinson, Associate Minister First Methodist, Charlotte, N. C. "Red Corpuscles of Christianity." Acts 1:8—" . . . ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

Henry J. Gernhardt, Oakes, N. D. "One Fold and One Shepherd." John 10:16—"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

T. T. Brumbaugh, Executive Secretary Detroit Council of Churches. "The Lost Word of Jesus," John 12:32—"And I, if I be lifted up from the earth, will draw all men unto me."

Edgar DeWitt Jones, Central Woodward Christian, Detroit, Mich. "On Sitting Pretty." Luke 12:19—"I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry."

John B. Cavitt, First Presbyterian, San Bernardino, Cal. "God's Salvage Plan." Matt. 12:20—"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

J. Paul Coleman, Community Methodist, Mariposa, Cal. "God's Eventual Triumph." Psalm 76:10—"Surely the wrath of man shall praise thee."

H. J. Sinclair, Second Christian, Washington, Pa. "The Church in Thy House." Rom. 16:5—". . . and salute the church that is in their house."

The Editor's Page

The Event of the Month

GOVERNOR DEWEY'S opening speeches at Philadelphia and Louisville revealed the pattern of his strategy as Mr. Roosevelt's challenger. His refusal to make a partisan issue of postwar foreign policy was inevitable in view of the virtual identity of the two platforms on postwar organization. The understanding previously reached with Secretary Hull through John Foster Dulles, representing Mr. Dewey, has brought credit upon the Republican candidate and reassurance to the American people. It is now clear that the Republicans intend to center their fire upon the record of the Roosevelt administration in domestic policy. Here the New Deal is vulnerable. That it utterly failed to solve the unemployment problem except by war is beyond dispute. But Mr. Dewey must make his economic ideas much more specific than he has yet done if he would persuade the electorate that he has any program other than a return to the system that went bankrupt in 1933. I was disappointed in respect to two great issues which Mr. Dewey did not mention. I expected him to put the question of the relation of state and federal governments in the very forefront. This is a burning question, and one which Mr. Dewey must be credited with having originally raised. The other issue is that of the fourth term. The question of an unlimited tenure of the presidency involves so much more than a traditional technicality that Mr. Dewey, in my opinion, should make it the gravamen of his case for a change of administration.

Governor Dewey Opens His Campaign

The Book of the Month

CAN WE STILL BELIEVE IN IMMORTALITY? *By Frederick C. Grant. Cloister Press. $2.00.*

THE immortal hope has waned and faded as a positive conviction of modern Christians, including their teachers and pastors. It is not denied, but it is not positively and joyously and intelligently proclaimed. Many ministers have a certain squeamishness about affirming it, lest they create the impression of "otherworldliness." A sure cure for that state of mind is to read this little book by Professor Grant of Union Theological Seminary. He boldly claims that "the Christian religion stands or falls with its doctrine of eternal life," and declares that "there can be no compromise." You are led through the whole history of the idea of immortality, through the New Testament record of the early Christian hope, through the modern period in which the hope has seemed to be rendered incredible by science and philosophy, and you come at last to firm ground—scientific, philosophical and biblical. That the conception of personal survival and persistence after death has been associated with many crass speculations, Dr. Grant believes. But he clears away these irrelevancies and lets the truth of immortality shine forth in its inherent dignity. I predict that a reading of this little book will not only inspire you to preach more often on this majestic theme, but that it will appreciably add a new emphasis to all your preaching.

A Thought for the Month

PROTESTANTISM has lost the initiative in the modern world. It has lost it to secularism on one hand, and to Roman Catholicism on the other. I believe that the position of Protestant Christianity in relation to the organized secular forces of Western society has been steadily deteriorating for more than a century. These secular forces are both intellectual and social. In its relation to secularism, Catholicism is in the same boat with Protestantism. But in comparison with Protestantism, Catholicism exhibits a power of initiative, a vitality and a unity of purpose which Protestantism does not have. Unless Protestantism recovers the initiative which it has all but lost, and achieves an organic unity of purpose which it never had, the future of Western culture is destined, in my judgment, to be predominantly either secular or Roman Catholic. I do not believe it will be secular. There are signs of profound disillusionment with secularism. Many books are being written to show that the present disorders of civilization are due primarily to the drying up of the springs of religious faith. We should welcome these tokens of an awakening. But we should not set too great store by them. They are diagnostic, not therapeutic. They register a degree of sympathy with religion in general, but in only rare cases do they register a commitment to the Christian faith. Their theme is that we must have a religious faith in order to save civilization. But this passes the initiative to "civilization" and makes religion its tool. A religion so conceived is certain to be weak and may be bad. The Nazis needed a religion to sanction *their* "civilization," and so they made one! That is what Protestantism almost did during the period when "liberalism" was in the ascendant. Liberal theology was dominated by the "need" of "adjusting" the Christian faith to secular aims and modes of thought. Now that secularism is intellectually and socially bankrupt, Protestantism flounders for lack of initiative, and becomes an easy prey to the innumerable reactionary cults and fantasies which are abroad. Protestantism can recapture the initiative and recover its vitality only when it is seized again with the profound conviction that Christianity is true. Christianity is not true *because* it will save civilization. It will save civilization because it is true!

The Recovery of the Christian Initiative

Charles Clayton Morrison

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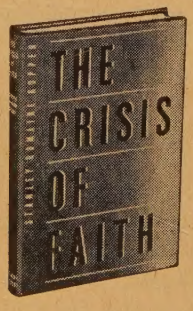

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